

the Chaplain

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The Christian Citizen in an Era of Interdependence

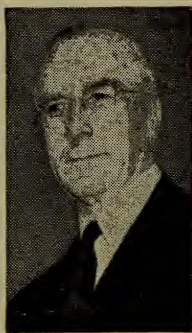
Charles W. Flint

Retired Methodist Bishop of Washington, D.C.

TEXTS: ROM. 12:5; 14:7; I COR. 12:26

THE Declaration of Independence will never be out of date, but some way it must be related to this era of interdependence. In ways of which Paul did not even dream, we are "members one of another"; "none of us lives to himself"; and "if one member suffers, all suffer together."

Try this experiment: Count the number of other persons who during a single day have contributed to your comfort and convenience, to your health and happiness, or to your safety and security. You may begin with your alarm clock, your clothing, your food—count all those who mined, planted, harvested, or gathered raw materials and refined, processed, fabricated, transported, stored, financed, sold, and delivered them! Before mid-forenoon you will



be bewildered by millions only an Einstein could compute; and indeed it was Einstein who once said that he reminded himself a hundred times a day that his inner and outer life depended on other men, living and dead. Both as individuals and as groups we are

hopelessly—nay, helpfully—intertwined, more intricately than the roots of a mangrove swamp. We are truly interdependent.

And what of nations? Physically we are "One World": already by airplane we can go all round it in a few days; we can hear by radio all round it in seconds; soon by television we may see all round it also in seconds or fractions thereof. What implications! Van Dusen calls our attention to the fact that for the first time in the long mil-

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Incorporated, of Westport, Connecticut, sponsors of the contest*

lenniums, a global age has wrapped all mankind in a single garment of destiny.

Some features of these changes emerge clearly:

1. Natural or personal rights are profoundly altered by social rights, or duties. (Robinson Crusoe's "personal" rights lost about fifty per cent when he discovered Friday.) Civilization has been a progressive pooling of rights, for self-protection and advancement—less individual freedom, more corporate responsibility; less personal liberty, more pooled liberty; less self-service, more group services—doing things together. Yes, we may as well face it: the more we "do together," the more we must pay for together, through government taxes or corporation levies.

Our grandfathers (or great-grandfathers) had a personally owned and operated and financed lighting system, tallow candles; we have banded together to have a corporate system, electric lights, and therefore pay public-service-corporation bills.

We may not agree with all his practical deductions, but the late President Roosevelt once said that nearly all of us recognize that, as the intricacies of human relationships increase, so power to govern them must also increase.

2. There has been quite a lag between physical progress and social progress. We have gained and used knowledge of physical laws and forces far faster and more extensively than we have those of the

social-economic world and much more than those of the spiritual sphere. Bergson spoke, not as a philosopher of a bygone generation, but as a contemporary seer, when he said: "Man, in his globe-encircling mechanical devices, is like an overdeveloped body, whose animating mind is too little to fill it and too weak to direct it."

3. The possibility seems upon us of a single, world-wide civilization—are we ready? The physical conditions seem ripe for the establishment of the Kingdom of God—are we able?

READJUSTMENTS IN CHRISTIAN RESPONSIBILITY

"New occasions teach new duties." This new era of interdependence calls for extensive and intensive readjustments in Christian responsibility. Each Christian has a vote and has more or less influence; each is a propagandist or an object of propaganda or both; each should, therefore, be vividly aware of his responsibility for proper action and for the use of power. Moreover, he should be humbly aware of the complexity of the political, social, and economic issues in the portion of the world in which he is an active, responsible unit.

The relatively simple moral issues which seemed to confront Christians in the past have been replaced by issues of greater complexity, such as how to find . . . the best means for achieving reasonable harmony between highly organized and powerful

groups in modern society (Study Department, World Council of Churches).

1. The first responsibility of each is for what *he is* as a Christian. This is fundamental. Any group can be Christian only as its units are Christian, each looking "not only to his own interests, but also to the interests of others" (Phil. 2:4). The group will rise no higher nor faster than the individuals who make up that group.

A more Christian social-economic order will come only from more Christians, each more Christian—from men controlled by Christ in numbers sufficient to leaven the number of groups sufficient to leaven society. Legislation may ultimately be required to restrain a small recalcitrant minority, but our hope is in salvation.

No individual can be saved alone; we are group men. When a man is converted, he is converted not merely as a "soul" but as a father, as a neighbor, as a businessman, and as a citizen. Religion cannot end with the salvation of a single soul any more than it can begin anywhere else. Yes, it begins within. God works out into society through changed men and women who are not compelled in their activity by external control, either ecclesiastical or governmental, but who freely give themselves under the inner discipline, or rather inspiration, of the "Christ in you."

2. His next responsibility is as a churchman. As one of our national

vice-presidents said some time ago: "If religion is to function in this new era, it must take in more territory." When his parish priest in a sermon began to apply the gospel closely and pointedly, Lord Melbourne, over a century ago, stomped out of the church exclaiming, "Things have come to a pretty pass when religion begins to interfere with a man's private life." We smile at Lord Melbourne now; less than a century hence, men will smile at those now objecting to religion's interfering with one's public life—political, social, or economic.

As churchmen, we should be both patient and tolerant, willing to "give and take" yet always true to our Master and to his designs on our trestle boards of duty. On programs we may differ, but the principles he taught are the touchstone of all our activities.

3. The Christian's most absorbing and most difficult responsibility is that which confronts him as a citizen and as a businessman, his relations with his fellow men in the economy of which he is a vital part. Here responsibility means both obligation and opportunity. Here we may, and do, differ widely, even sharply, on applications of principles, on the best way of reaching the desired goal; but each must lay the level and plumb line of those fundamental principles against all propositions, all motives, and all activities. "We test our lives by Thine." We "try the spirits whether they are of God."

Economic peace, like international peace, can be achieved by application of active Christian principles. What are these principles?

APPLICATION OF OLD TESTAMENT PRINCIPLES

1. Foremost is, of course, justice. The various shares of the proceeds from the jointly created product should be equitably distributed. We may differ on the percentages to labor, to management, to the government, to reserve, to plant, to those providing tools and enterprise and taking the risks; but that these should be equitable all are agreed, and to that end all must co-operate. As long as any group gets more than a "fair share," there is an unstable inequilibrium because of the inequity. (By the way, *iniquity* and *inequity* have a common root.)

2. Righteousness is a boon companion of justice. Right must prevail. There should be mutual recognition of an overarching moral law, and to it all should agree and conform. As long as one group or nation regards as right what another group or nation regards as wrong, there can be no peace industrially or internationally.

We often mislead ourselves by oversimplification. For instance, "production for use" versus "production for profit" is not a simple antithesis. The very "profit motive" compels the major consideration of usefulness; the useless is profitless; only what the consumer can use and wants, can be profitable. In the

hierarchy of mixed motives, should (or can) the "profit motive" be eliminated or sublimated?

3. Integrity is an ingredient of both justice and righteousness; all three are inseparable. Keeping "good faith," "word as good as bond," must always prevail. When treaties are mere "scraps of paper," there can be no international peace; and if contracts are not honored, there can be no industrial peace.

These three might be called Old Testament principles; the New Testament standards are harder to apply.

APPLICATION OF NEW TESTAMENT PRINCIPLES

1. First among these is good will. What does that mean? We are more familiar with ill will—wishing ill to another and helping him to get it.

An elemental basis for good will is a sense of mutual dependence: we are members one of another; no man nor group lives unto himself or his group; if one member, individual or group, suffers or prospers, all others, individuals or groups, also suffer or prosper. Possibly this is only enlightened common sense, but it is also sanctified common sense.

In the industrial sphere is too prevalent an assumption of warfare, of necessarily conflicting and competing interests. As long as ill will and suspicion characterize any nation toward another nation or any group within a nation toward any

other group, there can be neither international nor industrial peace, nor prosperity. Moreover, the transgressions of any one group should not actuate the attitude of another group; ill will cannot be overcome by ill will; that only "compounds the felony." Only good will can conquer.

Too idealistic? Already there are many situations, both in management and in labor, where each group considers the other's interest equally with its own.

2. The second New Testament principle is an extension of the first: the willingness to put the general or common welfare above individual advantage when they seem to clash—to put right above self-interest. The welfare of the "general public" should always be paramount and controlling. Consumers, the general public, have been patient. But how much longer will they meekly submit to being dragooned into privation and suffering as pawns in an industrial dispute? We may not as yet see the way out, but it must—it will—be found. A few decades hence men will look back in amazement at our blundering stupidity.

This principle is crucial. For a long time Christianity has revolved about the single center of the individual and his inviolability, the sacredness of his separate personality. But of late it is centering its thinking and activity, no longer about a single center, but about two foci of its orbit—the group equally

with the individual, social welfare correlated with personal freedom. This makes inevitable a restudy of our axioms. The freedom of the individual is no longer a simple axiom; its content is quite complex.

One generally accepted idea was that a man has a "right to do as he pleases with his own." Does that continue true? When a man pools "his own" with what belongs to others and becomes the small unit in a great group, he merges his ownership into a new kind of ownership and surrenders his individual sovereignty over what he calls his own. Then that group, permitted by the general public to exercise control to a significant degree over raw materials, over labor market, over consumer market, and therefore over public welfare, is also protected in this control by the general public. May it any longer, therefore, do "as it pleases" with what by sufferance it calls "its own" at the expense of other groups or without regard to the general welfare? Has it any longer the right to hire and fire as it pleases, manufacture or not manufacture when and as it pleases, sell or withhold from the market when and as it pleases? The individual is now no longer an individual but a fraction of a group. Does a group have unrestricted freedom to do as it chooses with group resources and economic power which it thinks to be its own? The public is a major partner; its interests are paramount, since it provides the greatest share of the assets

—privilege, power, and market. The slogans of the era of isolation, of ruthless individualism, must give way to those of the era of interdependence.

This is hardly a new doctrine. Over three-quarters of a century ago our Supreme Court said:

Property does become clothed with a public interest when used in a manner to make it of public consequence and affect the community at large. When, therefore, one devotes his property to a use in which the public has an interest in that use he, in effect, grants to the public an interest in that use, and must submit to be controlled by the public for the common good." (*Munn vs. Illinois*, 1876.)

Or take another consideration. "Freedom of the individual" once guaranteed to each the right to work or not to work when, for whom, and as each pleased. The "right to strike" and its antonym, "involuntary servitude," have been accepted axioms, even militant slogans. But when thousands, yes hundreds of thousands, of individuals pool their rights—when they thus surrender their individual sovereignty over talents and energy to a group organization and subordinate the right of individual decision to group decisions—a new pattern emerges. Privileged by the public so to organize, protected in the procedure by the public, such a group is now entrusted with economic power which can throttle commerce and industry and work untold

hardship. The question arises whether the right of the individual to work or not to work when and as he pleases can be transferred to such a group as a group. Some revisions seem to be due. Axioms such as the unabridged freedom of the individual, the right to work or not to work when, where, how, and for whom one pleases, are anachronisms in an age of group organization. Was Franklin D. Roosevelt reaching toward the idea when, in an address to Congress in 1937, he said: "The organization of thousands of workers creates a heavy obligation of public service"?

Neither ownership, management, labor groups, nor farm groups have a right to aggrandize themselves at the expense of the general public. When a group becomes an extensive and an integral proportion of a vast, intricate, delicately balanced, mutually dependent social-economic organism, it no longer has the right to function or not to function as it pleases. Continuous functioning becomes a social obligation.

As long as any nation or any group within a nation is determined to seek its own advantage without regard to any other nation or to any other group or to the general welfare, or even at the expense of any other nation or of any other group or of the general welfare, there can be no peace between nations or within the nation. "Peace and good will" are Christian possibilities and obligations.

Though obvious as a principle by

its very statement, it is far from easy in practice. A senator says to himself, "This bill will surely advantage my particular state, but it is not good for the country as a whole." How will he vote? When the laborer enters the polling booth saying to himself, "This bill (or this man) will give an advantage to us laborers but is not fair to the public at large," how will he vote? So also with a "capitalist."

In the great depression the Brookings Institution, after extensive study, made suggestions for economic recovery and in substance said: "No class dare take a selfish course of action, because it will injure the whole nation; all groups in society are indissolubly linked in a common enterprise." Paul (see our texts) beat them to it by over eighteen centuries!

3. But the New Testament Christian in this era of interdependence must go a step even further. Justice, righteousness, integrity, good will, and putting first the common welfare are not the whole duty of a Christian man. The further requirement is peculiarly Christian. The Second Mile! Paul put it simply and succinctly, but clearly: "We who are strong ought to bear with the failings of the weak, and not to please ourselves" (Rom. 15: 1); "Bear one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). Even indefensible failings and self-caused burdens! Paul

also calls on the Christian to emulate Christ: "Have this mind among yourselves, which you have in Christ Jesus . . ." (Phil. 2:5 ff.). This too is a "hard saying."

"Are ye able," said the Master, "To be crucified with me?"

In the interdependent economy, in addition to all else, Christians are a peculiar people. If equality ever comes among men, it will come, not by legislation, but by this supreme Christian principle.

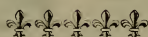
Principles, however, must be applied: enunciation and declaration are not enough: they must accomplish practically. Like faith, without works they are dead. Again we return to the individual. God works through men—through us, through you and me! He gets into economic life by way of individual businessmen and individual laborers. Indeed, when he gets into individuals, he cannot be kept out of society.

There is no short cut, no wholesale method; the road may be long, the progress seem slow; but

It's coming yet, for a' that,—
That Man to Man, the world o'er,
Shall brothers be for a' that!

"I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:14).

As we can, we must!



AT YOUR SERVICE

• Materials and services
available to chaplains

Publications

Chaplains with responsibility for Sunday schools can use an excellent series of booklets called *Thoughts of God for Boys and Girls* (published by the Connecticut Council of Churches, 210 Pearl St., Hartford 3, Conn.). These are children's worship materials—stories, songs, prayers, Bible readings, poems, and pictures. They are daily resources written in the language of children and planned for families to use in the homes, for teachers with their classes, for camping groups, for church workers, and for children. Three issues a year. Single issues: 1 to 5 copies, 30c each plus postage (3c); 5 copies or more, 27c each plus postage. Annual subscriptions: 1 to 5 subscriptions, 90c each plus postage (9c); 5 subscriptions or more, 78c each plus postage.

"Information My Family Should Have," a handy folder prepared by the Mutual Life Insurance Company of San Antonio, Texas, contains general instructions regarding payment of government benefits to your beneficiary; form letters for applying for these; and blanks for listing where everything is, from birth certificate to tax returns.

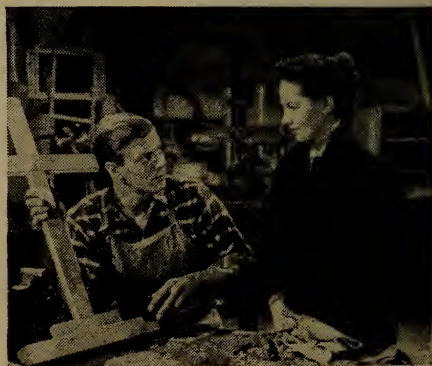
Audio-visual Aids

The RFA Guide to Films for Church and Community Use, 1953-54. (The Religious Film Association, 220 Fifth Ave., New York 1, N.Y.)

features over 300 motion pictures, 180 sound and silent film strips, and a selection of miniature color slides, along with critical evaluation of the materials by the National Council's Division of Christian Education. 96 pp., illustrated. 50c.

Mental Health Motion Pictures. This list of mental health films includes only the films that three or more members of the National Institute of Mental Health have had an opportunity to review. Issued by Federal Security Agency, Washington, D.C., 30c.

More for Peace (The Religious Film Association, 220 Fifth Ave., New York 1, N.Y.) is a stewardship film produced in Hollywood with well-known actors. The story centers around a veteran of the Korean War (pictured below) who, upon returning home, feels disillusioned as to the workings of democracy and the effectiveness of the Christian church—until, through a series of experiences in his own local church, he finds an answer to the problems that have been vexing him. Available through most denominational and independent film libraries. 45 min. \$10.00.



For Preachers Only!



Some hints from HALFORD E. LUCCOCK

DR. HALFORD E. LUCCOCK, professor of preaching at Yale Divinity School, gave some good advice to preachers at a recent Convocation. He warned them not to let Christian faith be degraded into a "sort of glorified aspirin tablet or a headache powder." He went on to say that "some preachers have discovered a new verb which seems to have superseded old ones such as agonize, follow, sacrifice. It is the lovely verb, relax. They preach from a very much revised version of the New Testament." They rephrase the Bible to read, "If any man will come after me, let him relax," or, "Go ye into all the world and keep down your blood pressure." But if you take the tension out of life, he said, "the dissatisfaction, the striving, you have the same remainder as when you take the tension away from a watch, an assemblage of junk."

Simplicity and clarity and directness are necessary, he said, if we

are to communicate the Gospel. We must get our congregations and their needs personally into the picture and "heed the injunction given to opera singers to face the audience and not sing into the wings." He also presented a little museum of sermonic models which should be discarded by preachers:

The "rocking horse sermon"—which moves but does not go on, always charging but never advancing.

The "mocking bird sermon"—which pours forth all the notes of the feathered choir, "but all the notes are of someone else, either stolen or just imitated."

The "Christmas tree sermon"—"a lamentable collection of bright ornaments hung on a subject with no more vital relationship to it than tinsel has to a Christmas tree."

The "smorgasbord sermon"—which is full of words without sharp meaning and "has a little of everything and nothing very solid."

*Reported editorially by Louis H. Benes and reprinted
by permission from The Church Herald*

The "confectioner's sermon"—like a wedding cake with candy chateau, gardens of angelica, and hearts of purest whipped cream: "sweet but not much nourishment." The "Jericho sermon"—which follows the plan of the Biblical capture of Jericho in which preachers "have implicit faith that if they march around the outside of a subject seven times, making a loud noise, the walls will fall down."



Why Does the Navy Worry About Morals?

HAVE YOU WONDERED why the Navy makes such a fuss over a man's personal life, his morals, and particularly his sexual morals? Time was, not too long ago, when the major worry along this line was the prevention of venereal diseases. Modern medicine has reduced the lost man days caused by gonorrhea and syphilis, and yet the concern and the effort expended toward improving sexual morals has multiplied terrifically in the last decade. What has caused this sudden change of attitude?

By and large, the change can be attributed to the war. A war brings closer understanding between people who fight together. You cannot have the dangers, hardships, and victories of a war without the people involved, admirals to seamen, being personally concerned with each other's welfare. The older men had seen too many lives ruined by a careless attitude toward sex morals, particularly among young men. They had seen men who couldn't get a date with a decent girl because of their reputation. They had seen marriages break apart because a man had to take a bride who couldn't meet his earlier standards, or because the husband took to the bridal bed the ghosts of all the sluts he had known. As shipmates they were worried.

The war did one other thing. To put it tritely, it separated the men from the boys. The men who stood fast when the shooting started were the men who held fast to their moral standards.

Character is character, regardless of whether it enables a man to control fear or some other instinct. The man who can disregard his own conscience and indulge his sex instinct will just as surely disregard his conscience and indulge his fear instinct. Therefore, from a strictly military angle, we are interested in a man's morals. A man with no morals is a man with no guts, and we can't use him in this business.

—COMMANDER W. G. PRIVETTE, JR., in the ship's paper "The Fighting Block Island" (Feb. 20, 1953)

WHAT CHAPLAINS ARE PREACHING ABOUT

THANK YOU again, chaplains, for sending us 170 sermons preached to service congregations. We who get out your magazine feel closer to you because of these. We've been doing some figuring in an effort to get a profile of your preaching, that *THE CHAPLAIN* may be more realistic and helpful in meeting your preaching needs. The results, we believe, are worth sharing with you.

The most popular subjects were the following: judgment, moral choice, the nature of God, the nature of man, dealing with handicaps, brotherhood, the Christian ambassadorship, and the Christian calling.

About a tenth of the sermons were character studies, and the biblical character most often presented was Elijah.

Sermons that could be called "expository" in the widest sense of the word made up 29 per cent of the total number. The rest might be called "topical" or "life-situation" or "idea" sermons. However, many could be listed under more than one of these headings.

Ninety-seven per cent of the sermons had texts—60 per cent from the New Testament, 37 per cent from the Old. (However, some 6 per cent of the texts, being lifted out of context, were little more than pretexts.)

The average length of these sermons was 1700 words, or 6.3 pages double spaced—in other words, about fifteen minutes.

The importance of a good title appeared again and again. Some of the best sermons had appealing titles, such as "The Great Doors of a Young Man's Life," "A Sergeant with the Right Kind of Religion," and "The Man Who Went Over the Hill." They suggest that the chaplain has a real message for servicemen and that he can talk their language. But other fine sermons were handicapped at the start by titles like "Your Spiritual Worship" (which looks vague and abstract on a bulletin board unless the passer-by already knows Romans 12), "Adventures in Spiritual Living" (which must sound pretty ethereal to most GI's), and "Life's Supreme Wisdom" (which is apt to be taken with salt, since preachers habitually speak in superlatives).

By the way, after reading all these sermons we recommend retirement for a phrase that is forever repeated: "down across the centuries." It's a great idea, but the words need a rest!

On the whole, the most recurrent weakness in this batch of sermons seems to be careless and superficial use of the Bible. And the outstanding virtue is the ability of some chaplains to suit their messages to the needs and interests of service personnel.

We plan to illustrate this outstanding success by publishing later a sermon which, although not awarded a prize by our civilian judges, seems to us worthy of imitation by chaplains who want to keep the attention of their hearers every minute. This is "Making the Most of What You Have," by Francis Lee Albert. Other sermons deserving mention for the same reason are "Meditation from a Memory," by Charles W. Wakefield; "What Makes a Good Fight," by Charles W. Ackley; "The Second Team," by Arvid L. Anderson; and a sermon without a title (it might be called "The Humble Acceptance of Love"), by Arnold W. Schmidt, who preached the sermon at one of the Veterans Administration's neuropsychiatric hospitals and shaped it beautifully to the needs of the patients.

Still other sermons, not all of them recognized in the general judging, deserve recognition for special excellence of one kind or another. Accordingly, THE CHAPLAIN nominates the following: as the best expository sermon, "The Master Is Come, and Callesth for Thee," by Rupert L. McCanon; as the best character study, "My Friend Thomas," by the same chaplain; as the sermon with the most unusual structure, "Go East, Young Man!" by Robert W. Jones; as one with an interesting twist, "Can You Keep a Secret?" by J. Rex Smith; and as the best "idea" sermon, "Logical Looking," by George L. Youman.

Below is an outline of the last-named sermon. (We'll gladly outline others if you want this kind of "priming.")

But first, here is what Halford Luccock says about this kind of sermon: It "starts with an idea—some particular slant on a situation or human trait, some insight connected with a text or portion of Scripture. In some ways it is the preaching equivalent of what is called in story writing a 'twist.' . . . Inevitably this sort of 'idea sermon' occupies much common ground with life-situation sermons. Yet it usually leads into the life situation rather than starting *from* it."¹

LOGICAL LOOKING

TEXT: LUKE 2:49

Introduction: Where Jesus Was Found

1. TEXT: Many sermons preached on questions asked of Jesus; this one concerns a question asked *by* Jesus: "How is it that ye sought me? Wist ye not that I must be about my Father's business [or in my Father's house]?" Jesus seems to be saying:

¹ *In the Minister's Workshop* (New York and Nashville: Abingdon-Cokesbury Press, 1944), p. 93.

"Didn't you realize my first interest is in my Father's interests? Why didn't you look first of all for me here instead of looking elsewhere for three days?"

2. **BACKGROUND:** The visit to the temple; the search. Had Mary and Joseph "failed to realize his greatest interests?"

3. **ILLUSTRATION:** "When I lived in Bowling Green, Kentucky, a neighbor's child disappeared. The parents frantically searched for the little fellow but without success. In despair, they called upon the police department for assistance. The policeman asked the parents where the child was last known to have been. The mother replied, "He went to see a movie, but that has been hours ago." The wise officer of the law went first of all to the theater. There he found the little fellow deeply absorbed and seeing the movie over and over again, oblivious of time. We are most likely to find a person engaged in that which is of greatest interest to him."

Body: Where Would You Be Found?

1. Where would you be found in camp on a Saturday night? In your home town on a Saturday night? On pass in a strange city on Saturday night? In that city on Sunday morning?

ILLUSTRATION: "When I was in Korea, one man said to another, 'Sam, if you get to San Francisco before I do, I'll find you when I get there.' Sam, who always talked in a loud voice, asked, 'How will you find me?' The first speaker answered, 'I'll hunt for a row of saloons and I'll walk toward them till I hear your voice.' That was his estimate of Sam. Suppose you anticipated that your buddy would come looking for you. Where would you place yourself so as to be most readily found on the basis of his estimate of you? Where would your buddy expect to find you on a Saturday night in a nearby town?"

2. If your mother tried to locate you in a strange city, where would she look for you? Would she find you there?

ILLUSTRATION: "A European refugee once told me how as a child separated from his mother he endeavored to get in touch with her. Whatever towns he entered, he went to the Red Cross and also to the churches. He believed that she in searching for him would do likewise. He was right, and one day they found each other."

3. Where would you like to be found by Christ if he were to come back to earth?

Conclusion: You Are Found All the Time

Actually, Christ is here now. He has promised never to be absent. If you are a Christian, he is with you always. May we let our conduct be guided by this realization!



To Chaplain J. Rex Smith, pictured here, the Editors owe an apology because the August issue of *THE CHAPLAIN*, in its gallery of sermon-contest winners, used another man's portrait with his name.

We're sorry, chaplain—and thank you for a fine sermon!

» "Psychoanalysis appeared in a Hebrew-Christian culture because no other cultural soil could produce it," says Mr. Shaw, who here concludes a four-way conversation on the general theme of "Christianity and Psychoanalysis." » The earlier participants were Dr. A. T. Mollegen (April), Dr. Edith Weigert (June), and Dr. Hans Loewald (August). » Their lectures, here condensed, were delivered at the Washington Cathedral as part of the Christianity and Modern Man series.

THE CHRISTIAN ROOTS OF PSYCHOANALYSIS

by DON C. SHAW

Rector, St. Michael and All Angels, Hyattsville, Maryland
Member of Editorial Board, *The Journal of Pastoral Care*

A QUESTION OF RESPONSIBILITY

DR. WEIGERT said that the psychoanalyst attempts to "free the sources of spontaneity and creativity from the shackles of a distorted development." Christianity rejoices in this. We should like more of it for ourselves and for our fellows. But toward what are the creativity and the spontaneity to move?

A problem of goals—

Dr. Weigert understands, I believe correctly, that this is a problem of goals. She indicated that this was theology's rightful interest, but stated that psychoanalysis is more oriented

to the removal of distortions which come between a person and his goals. Most of the other analysts I know would agree with her also that, as far as the goals are concerned, "we are all deeply anchored in our individual and group-determined systems of values." The question, then, which I wish to raise and with which I am deeply concerned is: What responsibility do psychoanalysts as individuals, as schools of psychiatry, as psychiatric and psychoanalytic organizations, take in developing, maintaining, or changing individual and group-determined systems of values?

One often feels that analysts assume

Condensed, by permission, from the published and copyrighted transcript of the course of which this lecture formed a part: "Christianity and Psychoanalysis," given April-May 1952 by A. T. Mollegen, Edith Weigert, Hans Loewald, and Don Shaw

that, given the removal of distortions in a person, he will automatically and naturally choose worth-while and valid norms and values, and that historically significant and enduring human community will follow. This can be supported by a great deal of evidence. An increasing number of men and women have had their anxieties and compulsions reduced to manageable proportions by way of psychotherapy and are living productive, creative, and useful lives.

An analyst friend of mine related the following about himself. He had been reared in the church and was casually involved with religion until his junior or senior year in college. At this time he declared his independence of the church. He lived increasingly outside its moral code. He went to medical school and after a time became interested in psychiatry. He then underwent analysis and is now a practicing analyst. His final comments were that he was now living a more nearly moral life than ever before; that he was faithful in his marriage relationship and happy with his children; that he was actually living (and these are his own words) more nearly according to the Ten Commandments than during those days when he was outwardly a part of the church. He now felt no need for the church in any way and did not intend to offer his children any specifically religious instruction.

My analyst friend would probably agree that the norms and values by which he is now living were originally worked out in the tradition of a particular group of people—namely, the Hebrews and the Christians. But he would also feel (I think) that the divine part of the tradition was im-

portant only to the extent that it was useful to man in his earlier stages of development, and that now, having arrived at this high level, he might as well wean himself from dependence on the idea of a living God.

It is at this point that Christianity and psychoanalysis find meeting difficult. Christianity affirms that man is now, always has been, and ever will be dependent on the living God who revealed himself to Israel. We believe that it was God's revelation of himself and a particular people's response to this revelation which brought man to his present potentialities. We believe, further, that when a people cut themselves off from this living God and declare their independence, they sooner or later fall into the service of a lesser god—a lesser group loyalty—and that their latter state thereby becomes worse than before the living God ever spoke to them.

But the trouble is that this is obviously not the case with individuals. We can name large numbers of individuals who have cut themselves off from church or synagogue and are getting along fine. And because we cannot see this worse state happening in individuals, we logically can assume that the same is true of a people. At this point it is probably Protestantism that should go into sackcloth and ashes, since it is the Reformation that is largely responsible for this particular illusion of individualism in regard to group relationship. It is a comparatively new notion in the Western world that a group is an accumulation of separate individuals rather than a people bound together in a community of meaning.

Martin Buber, in his book *I and*

Thou, has stated the problem somewhat cogently for our purposes here (p. 45):

The true community does not arise through peoples having feelings for one another (though indeed not without it), but through, first, their taking their stand in living mutual relation with a living Centre, and, second, their being in living mutual relation with one another. . . . The community is built up out of living mutual relation, but the builder is the living effective Centre.

My thesis is that psychoanalysis appeared in a Hebrew-Christian culture because no other cultural soil could produce it, and, further, that it will always be dependent on such a soil.

THE PSYCHIATRIST'S TRAINING

If psychiatry is rooted in the Hebrew-Christian religion and derives its norms and values from it, certainly most psychiatrists do not talk about any such dependence. Could this be a part of psychiatry's unconscious which might well be brought into awareness as a fact to be dealt with in its own continuing integration and in its responsible relationship to society and history?

It is not difficult to understand why psychiatrists would often find it strange to believe that their theory and practice are rooted in Christianity. Perhaps it is the same kind of unbelievableness which a patient faces when an analyst points out to him the connection between a given symptom and some unconscious dynamic. As things meet the eye, one would not quickly see the connection.

His choice of philosophy—

Psychiatrists are trained first as medical doctors. The exacting discipline of medical studies leaves little time for tracing the philosophical foundations and implications of medical theory and practice. The world of things is the medical student's preoccupation, where the only symbols are singularly related to specific material entities such as stomachs, germs, blood, and so forth, or to chemical formulas where mathematics can be exact. This is medical school; but psychiatry is quite different.

If the would-be psychiatrist has not up to this time found himself interested in philosophies and world views, he must now make a philosophical decision, although he may not recognize it as such. Having completed his medical training, he now must choose between the different branches of psychiatry, and his choice in the last analysis will be a philosophical one. He may choose to be an organicist; and on this basis proceed to interpret emotional and mental illness in terms of glands, body chemistry, constitutional factors, brain structure, etc. In this decision he has chosen to believe that man's *sōma* is more basic, more real, and more decisive in man's life than his psyche. He has joined himself knowingly or unknowingly to a very particular philosophical school which might best be described as naturalistic materialism. Or he may choose to become a fairly orthodox Freudian; and again he has made a decision which will influence tremendously what he observes in, and what he does with, people.

The abundance of "scientific evi-

dence" which each school or sect of psychiatry is able to bring forth to support its particular theory witnesses more to the power of the philosophy underlying it than to the objectivity of the evidence, since the facts being observed are always constant. It is the inevitable philosophical assumptions underlying the interpretation of the facts which are variable.

Those psychiatrists who move beyond the organic level of interpretation find themselves confronted with less tangible entities. These psychiatrists see man as psychosomatic. Further, this psychosomatic man cannot be studied simply as an isolated unit: the intricate involvement of his life with other people and with things must be studied also. *Now* psychiatry is seen to involve the whole man and his relationships with others and with the world of things.

In this decision to see man from the point of view of his interpersonal relationships, the psychiatrist has chosen to believe that the psyche is the more decisive part of a person, and in general the behavior of the *sōma* is interpreted as symptomatic of what is going on in the psyche. Those who choose to interpret psychiatry from this point of view are called functional psychiatrists. Those who choose the former point of view are called organic psychiatrists.

His personal re-examination of Christianity—

Once the young doctors have chosen the functional interpretation, they often become interested in looking inside themselves and studying their own relationships with others. This very often leads to their receiving psychoanalytic treatment. Usual-

ly a few years pass during which, as another analyst friend of mine has said, they are busy setting their own houses in order. They have slowly moved into a new world. They are working with patients and are experiencing an expanding insight into the complexity of life.

Some of them settle down at this point and do an admirable job of helping people with personal problems. Still others begin to wonder what this whole process of life is about in a more ultimate sense. The age-old questions slowly emerge, and finally they ask with more seriousness and from a greater depth than ever before, "Why are we here? What is the meaning of life? What is the purpose of all this?" Having arrived at the end of their discipline—the whole man and his relationships—they see that there is something more. There are tomorrows for the individual and the group. There is the whole human race and its theory.

By this time the psychiatrist often looks at Christianity again. It is the dominant religion of his own culture. Having just emerged from the depth of his own personal and interpersonal experiences and investigations, he is confronted with the church's same old language and symbols. He hears the same old words he heard as a child in Sunday school or synagogue. The freshness of his own experience and insight makes him resent the seeming unrelatedness of Christianity. He may also feel justified resentment, for he has treated wounds inflicted by institutional Christianity or has perhaps brought health where the church's therapy did not heal.

He may look briefly into other religions—maybe the grass seems

greener. He usually decides that he is a "humanist." He feels warmly toward man. He has found a way to relieve many individuals of their suffering. He has seen the need for a moral and ethical framework. He may say that he is an eclectic religionist: that is, he chooses to select the noble, brave, and true from all human endeavor of all cultures and religions and to combine them into one grand moral and ethical system.

He may now decide to have a chat with a clergyman sometime, or to attend a church service again. He may find a minister who is "liberal" theologically. This means that what he hears will be largely highly ethical and moral and in general intellectually respectable. There will be some references to God and to Jesus Christ, but as a rule the minister will be prepared to define and describe God and Christ in such a way that even a bright young psychiatrist would not be too offended. However, the psychiatrist will in most cases feel that if Christianity is chiefly high ethics and morality, he can be quite moral and help others to be quite moral without dragging in archaic religious verbiage. A few, however, may feel that in such a church they can participate somewhat regularly and in this way contribute to a cultural institution of merit.

On the other hand, the psychiatrist we are speaking of may attend a church or meet a minister with a "fundamentalist" view of religion. (There are church fundamentalists as well as Bible fundamentalists.) There will be no meeting of minds as a rule, since the obvious authoritarianism will make a real sharing of ideas quite impossible.

Lastly, the psychiatrist may meet a clergyman who is neither liberal nor fundamentalist. In all likelihood this will surprise the psychiatrist. There will be no immediate meeting of minds and no immediate marriage of the two disciplines, but there may be an interesting willingness on the part of both the clergyman and the psychiatrist to converse with each other with a certain degree of openness. The meeting will usually lead to further conversations, such as these we are having here.

Since most of us in the theological section of the group participating in this series fall into the last category—neither fundamentalist nor liberal (we prefer to use the term "classical Christianity")—I should like to speak now from that frame of reference.

THE GRECO-CHRISTIAN MATRIX OF SCIENCE

The classical Christian position—

The classical position generally holds what Dr. Tillich has described as "catholic substance and protestant spirit"—that is, it holds the traditional formulation of Christianity as worked out in the Old and New Testaments and in the first few centuries of Christian history, together with the spirit of self-criticism and reform as first found in the prophets of the Old Testament and again in the Protestant Reformation.

These two principles create a situation of tension which keeps us loyal to a central belief on the one hand that God has revealed himself and the nature of his relationship to men and to the world of things, but on the other hand that the formulation and understanding of this revelation is never beyond critical examina-

tion and refinement. In fact, the Protestant spirit demands that any new light born of science or any other source must be brought to bear upon this historic revelation. The Protestant spirit demands that this historic revelation be recast in terms of changing categories of thought and be made relevant to each age in terms of the age's peculiar categories of perceiving reality.

As Dr. Loewald has indicated so clearly, Freud was in the early days of his work a pure scientist.¹ His interpretation of mental illness was almost completely biologically oriented. As such we might be inclined to say that this certainly could not be called a Christian root. However, there are those of us who are persuaded that science itself is the peculiar product of the Hebrew-Christian revelation. When our Lord was leaving his disciples, he told them that he would send to them (not only as individuals, but more particularly as a special group—the church, or the new Israel) the Holy Spirit, and that the Holy Spirit would lead them into all truth. He said further that his disciples would in the future do even greater works than he had done.

The Greek disdain of nature—

Most of you are familiar with the dualism of Greek philosophy. Greek philosophy itself was built upon the foundations of earlier Greek religion. The dualism of the Greeks was based on the belief that anything material fell under the fate of death. This was observable in all earthly nature. Like all Oriental and pre-Hebrew-Chris-

tian thought, Greek philosophy held that the faithful cycle of nature (birth, growth, procreation, decline, and death) is ultimately under the power of death.

The highest reaches of Greek philosophical endeavor and rational thought had not been able to rise above the fact of death and the circular fatalism of nature. Therefore, if there was anything that survived death, it obviously could not be involved with the material and with the natural. The real and abiding was the abstract. This was the ultimate. This was the absolute. And this was always divorced from the material. The only incentive, therefore, to investigate the material and the natural was in order to find clues to the abstract. The pure form "in the heavens" was thought to be reflected only in a distorted way in the material. The material itself was under the power of fate and death.

It was into this world of Greek thought, which had already fallen from its grandeur into fatalism and despair, that Christianity—like an orphaned infant rejected from its own family, Judaism—was sent out to grow up or die. The church wrestled violently with Greek thought. (When philosophical and religious convictions of two groups are in conflict, particularly in the transitional moments of history, people play for keeps.) Christianity's victories and partial victories, which were very expensively won, are recorded faithfully in the New Testament and in the first several ecumenical councils.

The Christian recognition of nature—

The simple statements of the Apostles' and Nicean creeds, so

¹ THE CHAPLAIN (August 1953), p. 19.

strange to 20th-century ears, are as a matter of fact more a part of our history than the Declaration of Independence or the Constitution, for the creeds point to the basic truths which in time overthrew the Greek's low evaluation of nature and material things and made possible a friendly interest in them, thus laying the foundations of Western civilization. The Christians insisted that one God had created all things and had created them good. In the first chapter of the Hebrew-Christian Scriptures, God said to his newly created man: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. . . . And God saw every thing that he had made, and, behold, it was very good" (Gen. 1:28, 31).

The Christians further taught that this same God had taken humanity upon himself in the Jesus of Nazareth who lived and suffered and died in history; and further that this man had risen from the dead, not only as a spirit, but as a spiritual *body*. The Christians further believed that every man's body was an essential part of his total person, and created good, and would one day be resurrected. (They were careful to define the resurrected body as different from the body we now know, but they refused to part with the conviction that man is essentially body and spirit.)

By these three central affirmations—*creation is good, God became man, and the resurrection of the body* (Creation, Incarnation, Resurrection)—the people of the new Israel, the church, finally began to break the chains of Greek dualism and fatalism.

By the time of St. Francis of Assisi nature was for the first time viewed with a warm and friendly eye in the non-Jewish world. It was not simply romantic that St. Francis felt kinship to nature. Rather, his feeling held a deep insight into man's potential and real relationship to nature. The brilliant and unrivaled logic, insight, and philosophy of Greek genius was bound by its own chains until freed by Christian revelation. Now the truth had broken through. When the high rationalism of the Greek was integrated with the Hebrew-Christian revelation about creation and nature, science was born. Some of us believe that it was no accident that Roger Bacon, one of the first empirical scientists, was a Franciscan friar. Of course, whether or not science *could* have been born outside Christianity cannot be proved. The facts are that it is strictly Western and that it happened in the midst of a Christian culture. In the last analysis, to believe this or not is a matter of faith.

PSYCHOANALYSIS AND OUR VALUE SYSTEMS

Beyond this Christian root of psychoanalysis, however, is the matter of individual and group-determined values which are so strong a part of all of us. Obviously, my analyst friend of whom we spoke earlier ended up living more nearly according to the Ten Commandments because these are still the underlying norms and values of most Western people. And this returns us to our earlier question: What responsibility do psychoanalysts shoulder as individuals, as schools of psychiatry, as psychiatric and psychoanalytic organizations,

toward developing, maintaining, or changing the individual and group-determined systems of values in which they operate?

The Nazi idolatry—

I recently listened with great interest to a psychiatrist who had made an intense study of many of the Nazi war criminals brought to trial in Germany after the war. He stated that Germany had conducted a costly experiment for mankind. The experiment had shown conclusively for him and for many that science is strictly a tool of a people. Its use depends upon the values and the norms of the people, and the values and norms depend upon the god the people serve.

He stated further that there was very little guilt present in those who were active in the gruesome atrocities. This he accounted for by the fact that the group-determined values supported them at the time. In other words, the consciences of a great number of people had been reordered and rearranged around a new center. Tillich has described religion as being "unconditionally concerned." In this instance the Nazis made their unconditional concern (their religion) Hitler, the German state, and the German people. Nazism now became the norm, and the human conscience—always true to its real god—became a Nazi conscience.

This phenomenon—the reordering of a people's conscience around a new center—is what the Hebrew-Christian tradition has always meant by idolatry. Idolatry is not simply the making of images from sticks or stones. Idolatry is the elevation of any thing, person, people, or idea to that

ultimate and immanent center which belongs only to the living God.

The Nazi experiment was the more diabolic because the Germans were not like the Greeks, who did the best they could; but, rather, they were at one time a Christian people who themselves had been led by earlier Christians from barbarism into becoming a most creative people. An analyst who left Germany during the Hitler regime has stated that it was impossible to practice psychoanalysis there because Nazism and psychoanalysis were incompatible. The same is obviously true of the Communist world. Psychoanalysis would hardly go over too well among the Moslems either, whose religion is beyond critical investigation.

It is my conviction that the riches of Greek philosophy and culture were saved, not because of their own power to save themselves, but because their value was received and baptized by Christianity—and by classical Christianity at that. If the going in world history gets much rougher and the citadels of political democracy should fall, I for one am confident that psychoanalysis would survive, not because of its power to save itself, but because Christianity is acknowledging it and is baptizing it into itself.

The necessity of remembrance—

There is a mental condition familiar to all of us which will make a useful analogy at this point. We all have known something of people who have had amnesia. Laymen have read about them in newspapers, and psychiatrists have worked with them in hospitals and clinics. One thing is always true: Little can be done for

the amnesia victim until he himself actually begins to remember. This is also true of whole peoples and groups. Remembering Pearl Harbor helped to keep a whole people stirred up and in fighting spirit throughout the last war. Remembering 1776 by our annual Fourth of July is designed to keep alive in us our Americanism.

I think it is quite safe to say that when a people or a group fail to remember where they came from, their old center slowly or quickly slips away, and they are lost to another center. Remembering with reverence where we came from has a great deal to do with where we go. Jews cease to be Jews when they forget the Passover as a central part of the meaning of their present living. Americans cease to be Americans when they forget 1776 or Thomas Jefferson or Abraham Lincoln.

At the heart of Christianity is the sacrament of Holy Communion, and one of the central acts of this service is an act of remembrance in which the past is brought forward as today's norms and values. When St. Paul said, "I am determined to know nothing among you save Jesus Christ and him crucified," he was not demonstrating an arrogant attitude toward knowledge. Indeed, he was a most profound thinker. He was simply saying that Jesus as the Christ was that fact in history in the light of which he interpreted all things.

At first this sounds presumptuous, but the fact is that this is what we all do all the time. Our observations are always in the context of our subjective system of values and norms. As individuals in America today we can forget the living Center of our norms and values because there are

still many people who do remember. Those who forget and accept the norms without accepting the Center can in my opinion live rich and beautiful lives. But, unfortunately, it is something like mistletoe: as long as there is more tree than mistletoe, everything is fine; but when there is more mistletoe than tree, the tree dies, and shortly thereafter the mistletoe dies also.

What does psychoanalysis remember?—

Of course, to remember for the sake of remembering is just another form of idolatry, and the church has a great deal of clinical statistical data about that. There are some patients in psychotherapy who may resist help by quite effectively remembering and cherishing the past in such a way as to deliver themselves from facing the present and future. This has been graphically described as "hugging one's neurosis." But having said all this, one must still ask: What do the psychoanalysts remember?

It occurs to me that psychoanalysts remember humanism, and in this Christianity rejoices. Psychoanalysts also remember the exacting demands of science, and in this Christianity rejoices. Psychoanalysts remember honesty, and in this Christianity rejoices. Psychoanalysts remember that the outside of the tomb may be whitewashed and cleaned, but that inside there are often decaying bones. Christianity at its best rejoices in this, its own baby, and in many quarters is grateful to psychoanalysts for bringing this again to our attention in a sometimes painful but clarifying way. One could go on listing such memories in which Christianity rejoices.

But Christianity might liken many

psychoanalysts to electricians who remember, say, the intricate electrical equipment of some central telephone office but who assume that the electricity is self-contained in the intricate wiring—that is, electricians who deny or are agnostic about there really being a power plant. Christianity might liken other psychoanalysts to electricians who believe that there is a power plant but that it is not yet found or that it will never be specifically found.

Christianity affirms that God has revealed himself already in Jesus as the Christ, the Messiah. This is the point at which classical Christianity and most psychoanalysts are apt to separate. This problem of Jesus as the Christ—that is, God incarnate—is the same today as it was in St. Paul's day. To the Jews it was a stumbling block, and still is. To the Greeks it was foolishness, and to the intellectuals of today it still is.

I am constantly amazed at the remarkable and deep insights of the people who produced the Hebrew-Christian Scriptures. In the Old Testament there are 17 passages which refer to the children of Israel as at various times "whoring after other gods." For a long time this, to me, was just a rather vulgar but clever and poetic way to get a point across. However, I am now struck with what psychoanalysts have to say about whoring after anything. I know of no reputable analyst who would regard sexual promiscuity as insignificant and unimportant. On the contrary, psychoanalysts would assume that this was most significant. Promiscuity is regarded as a symptom. The sickness behind the symptom usually involves hostility, lack of self-respect

and thus incapacity to respect others, and finally has something to do with what Dr. Weigert called "trust," which, as she stated, is the basis of genuine faith.

Please do not misunderstand me. I would not die for what I am about to say, but I confess that I am quite intrigued by the following analogy. If Christianity is in some sense the marriage partner of psychoanalysis, as God was the marriage partner of Israel, then we can say truthfully that Christianity as institutionally experienced (being institutionally human) has not always been a good mate. Functional psychiatry today is quite in search of a good mate. Here on the East coast, analytic and psychiatric organizations and individuals have been wooing, and have been wooed by, an interesting collection of suitors, including an Indian swami, a Buddhist priest, Aldous Huxley, etc.

The analogy, in my opinion, is not altogether inappropiate.

THEOLOGY'S MEDIATING TASK

In conclusion I would quote Paul Tillich on the relation of these two traditions and the role of theology:

Today a new form of this method has become famous, the so-called "psychology of depth." It leads us from the surface of our self-knowledge into levels where things are recorded which we knew nothing about on the surface of our consciousness. . . . It can help us to find the way into our depth, although it cannot help us in an ultimate way, because it cannot guide us to the deepest ground of our being and of all being, the depth of life itself.

[Continued on page 26]



*"Our Desire Is to
Serve More
Effectively . . ."*

WILLARD M. WICKIZER

*Chairman, The General Commission on
Chaplains*

AS CHAIRMAN of the General Commission on Chaplains for the biennium beginning April 1953, I am happy to bring greetings to all Protestant chaplains of the Armed Forces of the United States and the Veterans Administration.

Let me say that I count it both an honor and a privilege to serve as chairman of the General Commission. Illustrious men have filled this position in times past, and I feel quite unworthy to occupy this post. I can only say that I pledge whatever leadership ability I possess in an effort to make the General Commission an even more effective organization in the future than it has been in the past.

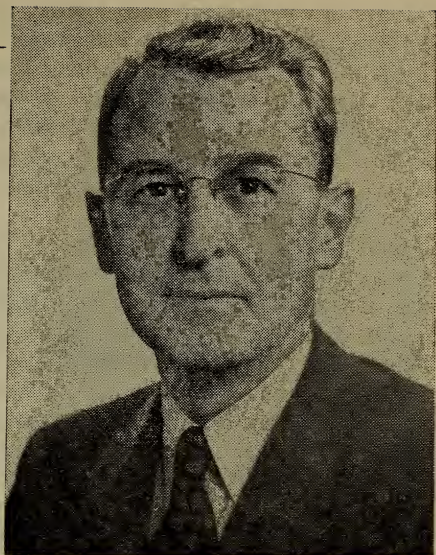
It is my personal feeling that the Commission is fortunate to have the Rev. Marion J. Creeger as its new executive director. Mr. Creeger comes to this position with a broad background of experience in Christian leadership and with a spirit of deep commitment to his new responsibility. During World War II he served on the national staff of the Army and Navy YMCA. Later he was the executive of the Christian Commission for Camp and Defense Communities. More recently he has served as the executive director of the Commission on Emergency Services of the National Council of Churches.

It is the hope of both Mr. Creeger and myself that the General Commission can be reorganized along more effective lines and its program greatly enriched. Our one desire is that the Commission may in the future serve more effectively you men who are out on the front line of Christian service. While we are mindful of all that has been accomplished in the past through the General Commission, we feel that it is possible to make this organization both more representative of Protestant Christianity and richer in program content. To these ends we commit ourselves.

*"One of the Most
Strategic Fields
of Opportunity"*

MARION J. CREEGER

*Director, The General Commission on
Chaplains*



TO ALL CHAPLAINS, far and near, at work among the men and women of Armed Forces, cordial personal greetings!

To some of you, at least, the name that appears above is a new and strange one. So let me say first, by way of introduction, that Mr. T. A. Rymer, who served the General Commission so effectively as director for more than six years, retired on April 30 and went to live on his farm in Fairfield, Pennsylvania. On May 1 it was my privilege to succeed Mr. Rymer in this office.

Parenthetically, let me report, because many of you may not have heard the sad news indicated elsewhere in this issue of *THE CHAPLAIN*, that only thirty-five days after his retirement in apparently good health, and with great enthusiasm for a new set of activities on his farm, Mr. Rymer died very suddenly of a heart attack. It was a great shock to all of us who knew and loved him; his going leaves us with a deep sense of loss.

I said a moment ago that it was a privilege to succeed Mr. Rymer. I should like to say, also, that I have a great sense of privilege in this new association with so many of my brethren in the Christian ministry in the unique ecumenical ministry of the chaplaincy. In my opinion, this ministry of the chaplains to the hundreds of thousands of men and women in our Armed Forces is one of the most strategic fields of opportunity open to the Christian church in our day. Certainly it is no exaggeration to say that, in our time at least, as goes America, so goes the world. In the vast and complex play of forces that will determine the direction America goes, our chaplains are in a uniquely strategic position of influence.

Because the churches from which many of you come, and which gave you your office and authority as ministers, believe in the importance of your specialized ministry, they have established both their denominational com-

mittees or commissions and, jointly, the General Commission on Chaplains, to support and serve you in your work.

As the director of the General Commission, it is my sincere hope that I may come to know as many of you personally as possible. In any case, whether a personal meeting is possible or not, I am anxious to share with you in an increasing fellowship of concern and service. It is my hope, also, that I may become an effective spokesman and interpreter for the chaplaincy to the churches at home.

While it is impossible for me to know at this time all the ways in which I may be of service to you men, scattered around the world, I do want to assure you that I stand ready to be of service to you in all ways possible within the scope of my ability and relationships. When you come to Washington, I hope you will feel free to use the facilities of our beautiful Memorial Building. It will be a privilege to have you as overnight guests in one of our two guest rooms. It will be a personal privilege to meet you and visit with you.

One thing more: I hope each one of you will feel free to pass on to me comments, criticism, and suggestions concerning any aspect of the program of the General Commission. I would especially appreciate your comments and suggestions concerning *THE CHAPLAIN*, *THE LINK*, the United Fellowship of Protestants, the unmet literature needs that the churches should make some provision to meet, and any other forms of support that the churches might give the chaplains.

May God greatly strengthen the hands of each one of you and richly bless your ministry!

The Christian Roots of Psychoanalysis

[Continued from page 23]

The name of this infinite and inexhaustible depth and ground of all being is *God*. That depth is what the word *God* means. And if that word has not much meaning for you, translate it, and speak of the depths of your life, of the source of your being, of your ultimate concern, of what you take seriously without any reservation.²

But *the task of theology is mediation*. . . . If some biblicists, pietists, evangelicals, and lay Christians [and for our purposes here we would add, psychoanalysts] are opposed to the mediating function of theology, . . . they live by the crumbs falling from the table of the theological tradition which has been created by great mediators.³

² *The Shaking of the Foundations* (New York: Charles Scribner's Sons, 1948), pp. 56-57.

³ *The Protestant Era* (University of Chicago Press), p. xiii. Copyright 1943 by the University of Chicago.

Copies of the transcript of the course which includes this lecture may be secured through Henderson Services (publishers for Christianity and Modern Man) at 1029 Twentieth Street, NW., Washington 6, D.C., \$3.00 a copy.

WORLD-WIDE COMMUNION SUNDAY

October 4



(Helps for the Season)

FRANKLY, chaplains, this article is an experiment. Some of you have told us that, being away from your libraries and pressed for time, you need more resource material. Here is a bit of help in preparing for World-wide Communion Sunday. If you find this useful (and will tell us so), we'll add a department of "Helps for the Season."

About the Day

Although unknown till 1940, the observance of a special time for world-wide Communion has made the first Sunday of October one of the great days in the calendar of the churches.

Authorized first by the Federal Council of Churches, it is co-sponsored now by many bodies (the National Council in the U.S.A., the Councils and denominations of many other countries, national and international missionary organizations, as well as smaller groups), and the World Council of Churches co-operates in their plans.

The first issue of this magazine (October 1944) was justified in predicting that

the call to world-wide Communion . . . will be heard and heeded in the jungles of the tropics and amid the icy snows of the Arctic. . . . It will mean much to the "church back home" . . . to have this

sense of fellowship across the miles with the men and women in uniform.

This global circle of worship follows the sun. It begins with the churches in New Zealand. This is the first country on the other side of the international date line. The services there begin at 10:30 in the morning. (When it is 10:30 A.M. in New Zealand, it is 6:00 P.M. on Saturday in New York (E.S.T.), 5:00 in Chicago, 4:00 in Denver, and 3:00 in Los Angeles.)

Significant Comment

I . . . exhort you to have but one faith, and one preaching and one Eucharist. For there is one flesh of the Lord Jesus Christ, and his blood which was shed for us is one; one loaf also is broken to all and one cup is distributed among them all.

—IGNATIUS in his letter to the Philadelphians, A.D. 110

Jesus Christ comes to our divided communions as Host. He takes our divided bread and blesses and breaks and gives. Whoever of us will be absent from any of these communion services, Jesus Christ will be there. They are not the services of the churches. It is His supper. Jesus Christ is always the Host. We love the communion services of our own churches, and none of us is quite at home elsewhere. But we can learn of Him from other services.

—ROBERT MACKIE in his communion sermon at the World Conference of Christian Youth, Amsterdam, 1939

The Lord's Supper . . . unites practically all Christians the world around, for it is celebrated in every branch of Christendom save the small Society of Friends. It is an action which looks backward to Jesus Christ, and all that God gave us in him; it looks forward to his triumph in his Kingdom; and it looks upward, where the ascended . . . Christ . . . gives himself to his people.

—HENRY SLOANE COFFIN, *The Public Worship of God* (Philadelphia: The Westminster Press, 1946), p. 141

In the communion we re-enact the divine drama of redemption. We become a part of that incredible story. Through it we are lifted out of our time-bound lives. Once again the light shines around a tall figure in an upper room and we are there crying with the rest: "Lord, is it I? Is it I?" The light fades and we hear the echoes of Gethsemane at night, riven with the agony of unanswered prayer. The darkness piles mountain-high and becomes a Golgotha, pierced with a cry from a cross. It yields to an unbelievable dawn shining above an empty tomb. It ends in a gasp of surprise as we break bread on the Emmaus Road. We have walked with Jesus, who, being dead, yet lives.

—HAROLD E. FEY, *The Lord's Supper: Seven Meanings* (New York: Harper & Bros., 1948), p. 25

Harold Fey's "Seven Meanings"

In the source just quoted—a big little book of 117 pages—the executive editor of the *Christian Century* discusses seven meanings of this sacrament. The meanings can be pegged with seven words: *memorial*, *thanksgiving*, *covenant*, *fellowship*, *means of grace*, *Atonement*, and *immortality*. Five of these can be matched with an earlier classification made by Hugh Black: *celebration* (corresponds to "memorial"), *communion* (corresponds to "means of grace"), *eucharist* ("thanksgiving"), *unity* ("fellowship"), and *consecration* (corresponds to "covenant"). Says Black: These "are various aspects of the Sacrament worth emphasising and in the due proportion of these lies safety."

Possible Texts

The principal references to the Lord's Supper (as listed by Harold Fey in the book mentioned above and arranged in the order in which they were written) are I Cor. 11:17-34; Mark 14:22-25; Matt. 26:26-29; Luke 22:14-20; John 6:51-58.

Fey cites other references as follows: Luke 24:30, 35; Acts 1:13; 2:42, 46-47; 20:7, 11; 27:35; I Cor. 5:7; 10:1-4, 16-22; 12:11-13; Heb. 13:10; II Pet. 2:13; I John 5:6, 8; Jude verse 12; Rev. 19:7, 9.

Besides these obvious texts, here are a few suggestions:

How about preaching on Col. 1: 17? "And he is before all things, and by him all things consist" (KJ); or ". . . all coheres in him" (Moffatt); or ". . . in him all things hold together" (RSV). You can tie this up with a world-wide celebration of Com-

munion by showing that such a practice accords with the very nature of reality; for the Lord of the Feast is also "ruler of all nature"—the one in whom all things hold together. Without him, our world would fly apart: he is its principle of unity.

John 13:3-4 (the prelude to the foot washing) can help you to present the sacrament as an act of divine humility. Not *in spite of* his divine authority, his divine origin, and his divine destiny, but "*knowing that . . . he was come from God [because of the fact that he came from God], he . . . took a towel, and girded himself.*"

See what you can make of Exod. 24:11 (" . . . they saw God, and did eat and drink"). James Stewart made a splendid communion sermon out of this!

Ps. 139:23-24 ("Search me, O God . . .") can be used in connection with Paul's injunction that a man should "examine himself, and so let him eat of that bread, and drink of that cup."

Deut. 5:6-7 can be used to present the Supper as a two-way covenant: God redeems us; and our response is, "None other gods."

Jer. 2:2 can be most effective when presenting the sacrament as a memorial: "Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." Using this text, Hugh Black wrote:

Memory is one of the good angels of God recalling the past in the ethical interests of the present and the future. . . . God appeals to us as a nation by our past, by every noble struggle and every hard-won victory, by all that our fathers have won for us of liberty, by the

standard that has been set to us, by every possession, material and intellectual and moral and spiritual, which we have inherited. It is all a call to prove ourselves worthy of a great vocation and be not recreant and craven successors. . . . If God reminds us of the kindness of our youth, the love of our espousals, when we fell in love with His will and lost our hearts to his life, when in the passion of a great resolve we counted all things but loss that we might gain Him, and were willing to follow Christ into the wilderness if He would but bless us with a look of love, will we not use this revived recollection as a new opportunity, and turn to Him again, and once more espouse ourselves in glad and full surrender?

Another good text "by way of remembrance" is II Pet. 3:1.

If you want to speak of the Communion as Christ's service of love, you can preach on Matt. 20:28 ("not to be ministered unto, but to minister") or John 13:1 ("having loved his own . . . , he loved them unto the end") or John 3:16 ("God so loved the world . . ."). Or you can use this very beautiful text from the Old Testament: "He brought me to the banqueting house, and his banner over me was love" (Song of Sol. 2:4).

Hymns

By the way, a hymn by Roswell Park echoes the last-named text:

Jesus spreads His banner o'er us,
Cheers our famished souls with food;
He the banquet spreads before us,
Of his mystic flesh and blood.

Precious banquet, bread of heaven,
Wine of gladness, flowing free;
May we taste it, kindly given,
In remembrance, Lord, of thee.

The meaning of Communion both as Atonement and as covenant is caught in a hymn by John Brownlie, based on lines from an ancient Greek Office:

Let thy blood in mercy poured,
 Let thy gracious body broken,
 Be to me, O gracious Lord,
 Of thy boundless love the token:
 Thou didst give thyself for me;
 Now I give myself to thee.

Another hymn not included in *The Hymnal: Army and Navy* is the perfect hymn for use in connection with Luke 24:29-31 (the Emmaus story, which is just as appropriate for Communion as for Easter). Its tune is "St. Agnes," the same as that for "Jesus, the Very Thought of Thee"; so it can be sung by following the music of No. 372 in the service hymnal. This beautiful hymn by James Montgomery presents the Communion as what might be called "A Feast of Recognition":

Be known to us in breaking bread,
 But do not then depart;
 Saviour, abide with us, and spread
 Thy table in our heart.

There sup with us in love divine;
 Thy body and thy blood,

That living bread, that heavenly wine,
 Be our immortal food.

Illustration

A former Navy chaplain, Graham Lacy, uses his memory of the sea to illustrate interaction of the human and the divine at the sacrament:

Holy Communion is the high tide of worship, and this suggests a parable. Some harbors cannot be reached at low tide: all man's skill then is vain. Great ships on the Pacific cannot enter the harbor of Bremerton until the tide is high. But when the tide flows, by the sky's power, then a man must do what he can: he must take his bearings and set his course. After that he must trust a tidal power. It is so in the spiritual realm. To partake of the Christ life would be to enter the harbor. Without aids instituted by Christ himself, we are stranded, as by low tide. But the tide begins to flow when a body of Christians feels the drawing power of the Cross. Then we must do what we can; we must prepare our minds, take our bearings, set our course toward a godly life, and after that be content to trust a tidal power. For this sacrament is not merely a human celebration but also a divinely given means of grace—not just a path over which we move, but a swelling stream that lifts us up and over into harbor.

What "Ike" Likes

PRESIDENT EISENHOWER told 250 clergymen from the Washington area that he liked "militant preachers and chaplains."

Said he: "I so firmly believe that all free government is soundly based on religious faith that I feel no one teaching moral standards and spiritual ideals should do so apologetically."

Turning to a group of chaplains who accompanied the clergymen, the President said: "I occasionally have had quarrels with chaplains. It was always because they were too diffident in their preaching. I think they should have been a little more belligerent in what they had to say."

*"The strength that men can give one another
is greater than has been realized"*

EMOTIONAL HYGIENE – *A New Approach*

by WILLIAM B. RICE

THE longer a minister lives in a parish, and the better he knows his people and the people of the community, the more he sees the need of help in dealing with emotional sickness.

The statistics of patients admitted to public and private asylums and sanitariums do not tell the whole story. From spot studies made in several communities (towns largely populated by persons belonging to a particular sect, neighborhoods made up of certain economic groupings), it is clear that we tolerate and absorb severely disturbed people.

Nor does this complete the story. Besides these truly psychotic people, a much larger group of neurotic and upset folk are all about us, functioning far below a creative and effective level, being denied a reasonably happy life, and, worst of all, draining the strength of those who live with them and try to help them over life's hurdles.

War service and the tensions of a society in a "cold war" hysteria add veterans who do not use the VA facilities and civilians not overtly sick enough to come to the attention of competent professional counselors and therapists.

In the face of this situation, there are very few well-trained counselors and therapists, as any pastor knows when he has tried to find speedy help with one of his people. In the larger cities there are psychiatric and psychological clinics, designed to help people after they are seriously ill, and almost always overburdened with case loads beyond reasonable limits; and there are psychiatrists and clinical psychologists in private practice who, if they have good standing, are months behind on

An article by Morton Hunt in Harper's Magazine (July 1953) described "The Wellesley Experiment: A Pioneer Undertaking in Psychiatry for the Community."

Dr. Rice, chairman of the citizens' committee that made his community such a "pilot study," writes here especially for ministers. He is minister of the Unitarian Church in Wellesley Hills, Massachusetts, and a member of the General Commission on Chaplains.

their appointment books. Also, men in private practice must live, and serious cases take many hours of therapy and therefore put up a financial barrier that can be hurdled by only the well-to-do.

We cannot "give up" on such a seemingly hopeless problem, of institutions far below the demand in beds, of capable workers already doing more than they should, of young people hesitating to undergo the long and arduous discipline of training in therapy, and of the tremendous cost in dollars and cents. However, we must see that we'll never lick the problem by handling the people *after* they are sick. A program of emotional hygiene is demanded: we must use our knowledge and resources either to help people at the earliest stages of their sickness or to make sure that certain of the causes of emotional upsets are eliminated.

This way is the approach of the Wellesley Human Relations Service, which has been operating as a "pilot study" for the past five years through the generous support of the W. T. Grant Foundation.

The "WHRS" began in the local Community Council, which set up a Committee on Mental Health and secured a small sum to be spent through the local family-service agency for psychological counseling for school children whose "below par" appearance in the classroom had caught the attention of school authorities.

The local clergy were faced with

veterans and civilians in need of more help than their seminary training had equipped them to give. The clinical resources of the greater community were not readily available, and also not conditioned to work in a community with pastors, doctors, teachers, and social workers. In fact, no one had really tried this approach.

Dr. Erich Lindemann, a psychiatrist teaching at Harvard Medical School and the Massachusetts General Hospital, saw the tremendous possibilities of working out in a community in an alliance with the churches and other institutions—which, as he said, have had centuries of experience in dealing effectively with the spiritual, emotional, and physical problems of people. He therefore assembled a team of social scientists, not just psychiatrists and psychologists, and set to work. The service was guided in its studies and efforts by a Steering Committee of upper-echelon men in Harvard University. Moreover, it had at its disposal all the resources of the university.

It is significant that as the work developed, Dr. Lindemann was appointed to a chair at the Harvard School of Public Health. The whole trend has been toward prevention rather than postillness treatment. As one of the local committee, a famous public-health official, has said: "We see more clearly that the answer lies in the field of hygiene."

The service is now a completely autonomous local institution which

has grown from committee status under the Community Chest and Community Council to membership in the council as an incorporated group, governed by a board of citizens, as is a local hospital.

What is interesting is the way it works and its thesis. The emphasis is not on a "patient," as in a clinic. The *family* is studied and helped, because so often we are disturbed by a chain of factors and not some traumatic event. The thesis is that there is health in our common life as well as danger.

The professional staff works through committees of people engaged in different service jobs. There are committees for schools, the clergy, doctors, social agencies, industry, etc.

The work with the various schools is the most significant and hopeful. Private nursery schools as well as the public schools use the service. The effect has been to lower the age at which a child who may have problems comes to the attention of the proper people. Also, the family, which has so much to do with a child's emotional development, has proper guidance at the time when help can be most effective. Teachers have been particularly appreciative of the fact that staff members work with them in classroom and conference to give them a new depth of understanding.

Now that medicine is beginning to recognize the factor of emotional health in physical sickness, the teamwork of local general practi-

tioners and the staff is increasing. Also, the local doctors and the clergy are working together as a result of joint conference. Coming into a town where the doctors see the important part that religion plays in over-all health, a pastor immediately notices the difference in his pastoral work.

The clergy committee work is most stimulating. All the local clergy, with the Catholic Monsignor sitting in and co-operating heartily, meet monthly for a full morning's seminar. A real give-and-take has developed, with the clergy staff working out new approaches to old problems. Interfaith marriages; terminal illness; how to tell people the true nature of their sickness; adolescent sex relationships, with the church taking up the guidance neglected by the parents; bereavement; how the church can serve all ages and make intrachurch life meaningful and strengthening—these are just some of the matters opened up at the joint seminars.

Of great concern to the church are the problems that are peculiarly modern. These have been brought out by the social scientists working in the community.

For example, we know that America—particularly middle-class, college-trained, young-executive America—is mobile. We don't always recognize the dangers of that mobility. It may be breeding a generation of rootless, aimless, valueless youngsters. These children are brilliant but ineffective in

school. Their morals are in a desperate state. They want stability; they want love; they want to feel that life has meaning and value. But they don't find these satisfactions in their move from city to city and in the restless social-financial climbing of their parents. They never "belong." No church school or church ever has them long enough to give them life's essentials.

Psychiatry is not equipped to give these youngsters what they need. Divorce and general ineffectiveness await them in adult life. This great challenge must be met, for otherwise we cannot expect to be a healthy people emotionally.

A settled parish, rooted in a community, could and did develop a strong people. There were great spiritual resources for emotional hygiene in such a situation. In the healthy community of tomorrow all the professions that serve men—the ministry, medicine, teaching, law,

social service—must learn a common language, give allegiance to a common store of deep values (which do underly sectarian differences), and work as a common power for the well-being of families. Every aspect of community life—PTA's, Scouts, service clubs, church schools, lay-religious organizations—must work together to take people into a town and give them a place and a meaning in it.

The Wellesley Service finds that the strength that men can give one another is greater than has been realized, that the values preachers have preached about lie deep in men's hearts and must be followed by all or we die in the midst of life.

If we can learn to work with young parents, and help children over some of life's first bumps, and put new life into those forces that hold people together, many later tragedies can be headed off; and a richer, fuller life can be assured.



A SUGGESTION TO CHAPLAINS

IF YOU LIKE this little magazine, why not send a subscription to someone at Christmas? . . . Whom? . . . Well, your family, or an ex-chaplain friend, or some young man who might think of entering the chaplaincy, or some college student—anyone with whom you want to share your present professional interests.

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THOUGHT STARTERS

"Priming the Pump"

by PAUL SCHERER

Labor Sunday

Ephesians 4:28.—
"Don't steal," Paul says;
and we agree to that.
"Labor."

Sure. That's right. This
is Labor Sunday.

"Work with your hands."

He's talking sense at last!

"That you may have to give to
him that needeth."

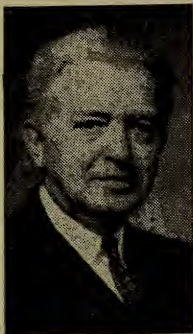
Land alive! And we go flitting
off somewhere else! That's not what
we are going to work for!

And yet, maybe it's all that really
matters! Not how we fare, but how
life fares because we're in it.

The Problem of Suffering

Back in Genesis, in the Psalms,
and even in the prophets now and
then, if a man got along, he was
supposed to be enjoying God's
favor. If he didn't, he was some-
how under divine censure. It's one
of the most tenacious ideas that
ever got hold of the human mind.

That anybody could sit on God's
davenport, so to speak, right up by
God's fireplace, and still get boils
is what puzzled Job! And it puzzled
his friends. It puzzled everybody.
It puzzled even the author! Now



and then it puzzles us.

That's partly why,
when Jesus came, nobody
much would believe that
the Almighty cared any-
thing about him—simply
because he had such a
hard time. And the apos-

tles too: it must have worried them
no end how the smile on the face
of the Eternal and the grin on the
face of the tiger could go together!

The Value of Death

Let's see if death is really an
enemy to all that makes life worth
living.

There is an old legend of which
W. Cosby Bell writes in this book
If a Man Die. It's called the Legend
of Jubal. It tells of the days before
men knew death, or had seen it.
There was only the half-forgotten
tradition of one man who had died;
there was only the dim memory of
Cain. But no one else had any
knowledge of death. And without
death life had grown easy, and self-
ish, and thoughtless. It knew no sor-
rows, and so wore no dignity. Folk
looked neither before nor after.
Each day was complete in itself,
without gravity or greatness.

But presently death came back and came to stay. Here and there a man laid down his tools and never took them up again. A woman was called away from home, leaving an empty place by the fire. And life took on new meaning. Its tasks began to lift out of all their old proportions as first one and then another realized that the time for doing them was short. Love grew urgent. It came to be marked by a strange depth and tenderness as husband, wife, brother, sister, began to understand that not forever would love run on unbroken.

At last, so the legend says, one day a lad threw his own body between his friend and the leap of a beast. He was torn, and lay dying. But that day courage was born. The elders of the tribe called it by a new word, "heroic."

So had death begun to "breathe into life the spirit from which come all things fine and great."

Surely that legend is not beside the point for us. Without being somber about it, just being sober, I think that life, to be urgent and strong—life, to have breadth and height—could not do without death. There is something still about its touch on a man's shoulder that gives him a sudden nobility.

The Christian Witness

There's a pointed story in the New Testament of a day up in Samaria, when the disciples had wandered off to buy bread. That's what they set out to do, and that's

what they jolly well did! All morning, noon, and after, they had no occasion to mention their Master's name. Like some of us.

But a woman did. She had come for water, and had scurried back into town without it likely, talking excitedly about a traveler who sat outside by the well. He had told her all the things that ever she did! And the whole place was agog by evening, led off by the ears, standing around at sunset begging Jesus to stay a little longer!

You may not be altogether as clear about Jesus as you'd like; but if ever he has done anything for you, take off with that!

The Christian Victory

Ephesians 3:14-19.—This prayer is sheer organ music swelling up from the earth, not louder and louder—you can't beat the human soul to its knees even with music!—but richer and fuller, until the sound of it is like the sound of an angel choir winging its way back to God! It catches up in its rolling volume the thought of the whole epistle: this little handful of Christians—in whose lives Eternity had landed, as if it had meant from the very first to establish a kind of beachhead on the shores of Time, and had already started to fan out and invade and occupy—"strengthened with might by his Spirit . . . that Christ may dwell in your hearts, . . . that ye, being rooted and grounded in love, . . . might be filled with all the fulness of God."

B O O K S

Surveying the Field

One-Volume Commentaries

FOR YOU WHO MUST TRAVEL "LIGHT," here is a "refresher" on the relative merits of one-volume commentaries. The following appraisal is quoted (by permission and with gratitude) from a recent number of *Booknotes*, issued by the Library of Union Theological Seminary of Virginia for its alumni:

Five single-volume works may be considered. Their format is similar—general articles on the Bible as a whole and the Old Testament are followed by commentary on the Old Testament text, New Testament articles, and New Testament commentary.

The Abingdon Bible Commentary, edited by F. C. Eiselen, Edwin Lewis, and D. G. Downey (New York and Nashville, Abingdon-Cokesbury Press, 1929; 1452 pp.; \$7.50), is the composite production of 65 American and British biblical scholars (predominantly Methodist). In general it presents a condensed treatment of the biblical material in the light of modern criticism.

A Commentary on the Holy Bible, edited by J. R. Dummelow (New York, The Macmillan Co., 1909; 1091 pp.; \$5.00), is well printed, consistent, and reliable.

Its standpoint is critical but not Continental. Much of its commentary space is spent on printing the American Revised Version readings.

A New Commentary on Holy Scripture Including the Apocrypha, edited by Charles Gore, H. L. Goudge, and A. Guillaume (New York, The Macmillan Co., 1929; 697+158+743 pp.; \$8.00), is a more recent Anglican work (Dummelow was a Church of England clergyman, as were most of his contributors), written with a recognition of recent criticism yet with Christian faith.

Arthur S. Peake edited *A Commentary on the Bible* (New York, Thomas Nelson & Sons, 1919; 1014 pp.; out of print), aiming "to put before the reader in a simple form, without technicalities, the generally accepted results of Biblical Criticism, Interpretation, History and Theology."

Strikingly different is *The Teacher's Commentary*, edited by Hugh Martin, T. H. Robinson (for the Old Testament), and L. W. Grensted (for the New Testament), just reprinted by Student Christian Movement Press (London, copyright 1932; 429 pp.; 15 shillings). Superficially resembling other one-volume works, this stands alone—it was “planned in every detail to meet the practical demands of Bible teaching in day school and Sunday school.” The general articles and commentary on the text reflect this plan. Many of the writers are religious education specialists, including some women teachers. Excellent black-and-white maps and clear illustrative drawings are included. The bibliographies have been brought up to date (1952), citing the best works for further study. British titles predominate, but many of these are available in this country. For the teacher, this commentary has three special values: its low price (15 shillings = \$2.10), its compactness (light enough to carry easily), and its purpose—to serve *teachers* of the Bible. An American edition, published by Harper with bibliographies revised for American students by James Moffatt, has been out of print since 1941. It may still be available from secondhand book dealers.

A two-volume commentary, which the Library considers in many ways the most satisfactory brief guide to biblical interpreta-

tion, has been prepared by Lutheran scholars (*Old Testament Commentary*, ed. Herbert C. Alleman and E. E. Flack; Philadelphia, The Muhlenberg Press, 1948; 893 pp.; \$6.00. *New Testament Commentary*, ed. Alleman, 1936; 720 pp.; \$4.50). Criticism is assumed, but its processes are not included in the commentary. The emphasis is “the message of the books, the life from which they came, and the life they tend to cultivate.”

EDITOR'S NOTE.—Since the appraisal quoted above was prepared, the Macmillan Company has published a one-volume commentary which is being offered by the Religious Book Club as its current bonus book. This is *Concise Bible Commentary*, by W. K. Lowther Clarke (995 pp., \$7.00), which is the lifelong labor of a noted English scholar who began the work forty years ago.

The type is beautifully readable and the format outstanding.

To complete this survey, we have sought a competent appraisal of the new commentary and now offer you the judgment of Dr. Albert T. Mollegen, professor of New Testament language and literature at the Virginia Theological Seminary, Alexandria. He writes:

Undoubtedly this is the best one-volume commentary for use by the modern minister and lay person. It has clear, concise, and informed comment on the Old Testament, Apoc-

rypha, and New Testament. The author's judgment and scholarship are remarkable. The volume also includes background articles, a glossary of Bible words, and suggested courses of study which are excellent.

The point of view from which the work is done is that of an open and modern orthodoxy steeped in the modern sciences and the problems of the modern man. This gives the articles and the comment a relevance to the mind of the intelligent reader which few commentaries have.

It would be beyond the imagination of the present reviewer to hope for a better work of this nature in our time.

Book Reviews

The Interpreter's Bible, Vol. X
(Reviewed by Marion J. Creeger)

Volume X of *The Interpreter's Bible* is the fourth unit of this magnificent twelve-volume commentary to be published. It is devoted to four of the Epistles: First and Second Corinthians, Galatians, and Ephesians.

These ancient letters, written in the infancy of the Christian church, and against the background of its perils, temptations, struggles, and victories, take on new significance and an amazing contemporary relevancy under the brilliant light thrown upon them by this volume. The brief but helpful and fascinating introductions, the easily com-

pared texts of the King James Version and the Revised Standard Version set in parallel columns, the scholarly exegesis, and the brilliant expositions of these letters, all seem to merge into one powerful floodlight that pulls these letters out of the darkness of an unknown antiquity into the noonday light of the present day.

It is an imposing list of scholars who have together worked this miracle of illumination: Clarence Tucker Craig, dean of Drew Theological Seminary, eminent New Testament scholar and member of the committee that translated the Revised Standard Version of the Bible; John Short, minister of St. George's United Church (Congregational), Toronto, Canada; Floyd V. Filson, professor of New Testament literature and history, McCormick Theological Seminary; James Reid, retired minister of St. Andrew's Presbyterian Church, Eastbourne, Sussex; Raymond T. Stamm, widely known Lutheran minister and professor of New Testament language, literature, and theology, at the Lutheran Theological Seminary, Gettysburg; Oscar F. Blackwelder, minister of the Lutheran Church of the Reformation, Washington, D.C.; Francis W. Beare, professor of New Testament at Trinity College, Toronto; and Theodore O. Wedel, canon of Washington Cathedral (Episcopal), Washington, D.C.

Here in one volume is a vast storehouse of religious insights, in-

tellectual stimulation, and homiletical inspiration for any person who has the responsibility of preaching the doctrine of Christian love in a world where the philosophy of hate is being so aggressively promoted. Like the other volumes in *The Interpreter's Bible*, it is a large book (749 pages) and a fairly costly one. The cost, however, both in money and—much more important—in intellectual effort and spiritual imagination, will yield the kind of dividends that will abundantly justify the investment.

New York and Nashville, Abingdon-Cokesbury Press, 1953. 749 pp. \$8.75.

Criticism and Faith

by JOHN KNOX

(Reviewed by Joseph C. Dana)

You begin to read this book with the preconceived notion that it is a defense of biblical criticism by one of its ablest exponents, a New Testament scholar of recognized standing. Soon you realize that it is not a defense against all comers, but a careful analysis of the meaning and function of scholarly criticism in the building of a firm faith on the gospel of Jesus Christ. The author feels that criticism has suffered as much from the misunderstood enthusiasm of its supporters as from the misunderstandings of its critics. He has as little patience with the man who thinks he is finding the gospel by quibbling over every jot and tittle of a hundred texts as he has for the one who blinds his eyes

to the findings of critical methods because he is afraid of losing his "faith."

In a most interesting doctrine of the church and the gospel and an even more intriguing idea of the relationship of the gospel to the words of Jesus and to the Word of God, the author shows effectively that criticism cannot vitally affect faith either to build or to tear down. At the same time he points out many ways in which personal faith and the life of the church can be very greatly enriched by honestly using the method of the critical historian and linguist. The last chapter makes practical use of this enrichment in the field of preaching.

By bringing intelligence into a field where emotion was too much in control and controversy had become too empty of meaning, John Knox has done a real service to the church.

New York and Nashville, Abingdon-Cokesbury Press, 1952. 128 pp. \$1.75.

The Interpersonal Theory of Psychiatry

by HARRY STACK SULLIVAN

(Reviewed by James W. Carty, Jr.)

Dr. Sullivan defines scientific psychiatry as the study of the interpersonal relations, which include the psychiatrist as observer-participant in the interactions of persons.

His later thinking about psychiatry is set forth in this book, based on his final complete series of lectures at the Washington

School of Psychiatry, given shortly before his death in 1949. He had helped found that school and the journal *Psychiatry*, two functions of the William Alanson White Psychiatric Foundation. Helen S. Perry and Mary L. Gawel edited the book; and Dr. Mabel B. Cohen provided an Introduction.

Dr. Sullivan presents the development of human living as a frame of reference for psychiatry. Stages traced are infancy, childhood, the juvenile era, preadolescence, early adolescence, late adolescence, and adulthood. The author stresses the social factors in mental health.

He spells out various aspects of anxiety, which he considers the chief cause of difficulties in living. For example, the infant needs the co-operation of tenderness, but anxiety in the mother can interfere with this requirement. The child, denied tenderness or punished for seeking it, can build up defenses against receiving it by becoming malevolent.

Dr. Sullivan emphasizes the significant role of language and communication. He conceptualizes the nature of experience and sets forth the concept of dynamism.

The learning of stereotypes and disparagement of others may be troublesome developments of the juvenile era, the time for becoming social. Preadolescence is the time for developing interest in someone of the same sex, and in early adolescence the need shifts to a member of the opposite sex.

"Personality under alcohol is less competent at protecting itself from anxiety, but practically all the anxiety is experienced later, retrospectively," he contends. "And the problems that get one all too dependent on alcohol are . . . the problems of sexual adjustment, which hit hardest in early adolescence."

Late adolescence is the time for relating what he terms the "lust" dynamism to the rest of life. However, Dr. Sullivan says the individual whose sex life is his principal interpersonal activity is rare, and he counsels psychiatrists to find something other than sex as the main problem. He also says many sex difficulties are cleared up through treating other perplexities.

Then, after briefly considering earlier and later manifestations of mental disorders, he concludes with a psychiatry of peoples. He was concerned increasingly about how psychiatry could help resolve international difficulties. Indeed, he died in Europe while attending a conference of the World Federation for Mental Health.

The book, comprehensive and

PULPIT AND CHOIR
GOWNS
 WRITE FOR CATALOG THE BEST OF THEIR KIND
 WORKMANSHIP AND PERFECT FIT UNSURPASSED
BENTLEY & SIMON
 ESTABLISHED 1912
 7 W-36 ST. NEW YORK 18, N.Y.

complex, provides great insight through its developmental approach. It is worth owning because of the value to be derived from rereadings. Unfortunately, at times the book suffers from a lack of judicious copy editing, which would have eliminated verbiage.

New York, W. W. Norton & Co., 1953. 393 pp. \$5.00.

Book Notes

by F. R. CREEGER

Expository Preaching for Today

by ANDREW W. BLACKWOOD

The author of this book, Dr. Andrew Blackwood, formerly professor of homiletics at Princeton Theological Seminary and now holding the same chair at the School of Theology, Temple University, has drawn from his years of experience to produce a book of case studies on expository preaching.

It is another guidebook, aimed at pointing a way of preaching on longer texts.

New York and Nashville, Abingdon-Cokesbury Press, 1953. 207 pp. \$3.00.

Things That Remain

by CARLYLE MARNEY

When you read Carlyle Marney's book of sermons *Things That Remain*, you can easily see why he is a favorite speaker on college campuses and at military posts. To be

convinced that these sermons are "different" you need only read the introductory lines that preface each sermon. The sermons, too, have a "different" style, lively and breezy, yet withal forceful and convincing. It is hard to imagine anyone sleeping through these sermons.

Even the "debit" at the end of the book is "different"—and worth noting.

New York and Nashville, Abingdon-Cokesbury Press, 1953. 174 pp. \$2.00.

Strange Texts but Grand Truths

by CLARENCE E. MACARTNEY

A book of seventeen sermons that link unusual texts with great truths. For example, "For a bed is shorter than a man can stretch on it" becomes the text for a sermon on the subject "This World Too Small for Man."

New York and Nashville, Abingdon-Cokesbury Press, 1953. 192 pp. \$2.50.

Clear of the Brooding Cloud

by JACK FINEGAN

The ability to write with equal clarity on matters archaeological and matters spiritual and evangelical is given to few people. Professor Finegan has that ability, as demonstrated in former books and articles on archaeology and now in this book of religion applied to problems of everyday living.

Here, in a series of eighteen chapters, Professor Finegan points out in illustration after illustration how despondency, fear, materialism, sin,

assume such size in the lives of people that they all but obscure the heights of God's mountains. He shows how the Bible is full of just such experiences and how it has the spiritual means to help men rise above these clouds.

New York and Nashville, Abingdon-Cokesbury Press, 1953. 167 pp. \$2.50.

Angel Unaware

by DALE EVANS ROGERS

This is the tender, moving story of Robin Rogers, handicapped daughter of Roy and Dale Rogers. The baby herself tells what her life accomplished through God's help in transforming the lives of the Rogers family and many others.

You can read it in less than an hour, and your life will always be richer for the experience.

Westwood, New Jersey, Fleming H. Revell Co., 1953. 63 pp. \$1.00.

The Bible and You

by EDWARD P. BLAIR

This book is just what the author intended it to be—"a guide to help in firsthand experimentation in the Bible." Like any guidebook, it points the way; the reader must supply the desire and will to follow the route. Chapter I is a most important chapter, for in it the author points out by a series of axioms just what the Bible is in its basic nature: a library of books in six broad categories. Chapter II follows close on this with a series of generally accepted rules for interpreting the Bible. Chapters III-VII contain

methods and procedures for reading and interpreting the Bible.

New York and Nashville, Abingdon-Cokesbury Press, 1953. 154 pp. \$2.00.

Books Received

ATKINSON, J. BAINES. *The Beauty of Holiness*. New York, Philosophical Library, 1953. 160 pp., \$2.75.

CAIRNS, DAVID, S. *The Image of God in Man*. New York, Philosophical Library, 1953. 256 pp., \$4.50.

The Church Under Communism: Commission of Church of Scotland. New York, Philosophical Library, 1953. 79 pp., \$2.75.

DE HAAN, M. R. *Adventures in Faith. (Studies in the life of Abraham)*. Grand Rapids, Michigan, Zondervan Publishing House, 1953. 192 pp., \$2.50.

———. *508 Answers to Bible Questions*. Grand Rapids, Michigan, Zondervan Publishing House, 1952. 254 pp., \$3.00.

KIMPEL, BEN. *Faith and Moral Authority*. New York, Philosophical Library, 1953. 186 pp., \$2.75.

MOFFETT, SAMUEL H. *Where'er the Sun*. New York, Friendship Press, 1953. 121 pp., \$2.00 cloth, \$1.25 paper.

PURDUE, WILLIAM J. *You and God*. New York, Exposition Press, 1953. 54 pp., \$2.50.

SEELY, CHARLES S. *Philosophy and the Ideological Conflict*. New York, Philosophical Library, 1953. 319 pp., \$5.00.

GENERAL

Air shipments of chicks to Egypt, unique project to help raise nutrition standards of impoverished Egyptian villagers, are going forward without a hitch, Thurl Metzger, executive secretary of

Heifer Project, Inc., announced. Of the 67,239 day-old chicks flown from New York to Cairo so far this year, only 242 were lost, marking the best record achieved so far in overseas chick shipments. Another shipment of 35,000 will be



U.S. Army Photograph

Chaplains of three faiths view the New York skyline from Governors Island, where 130 Reserve, National Guard, and active-duty Army chaplains met at the First Army Area Chaplains' Conference. Standing, left to right, are Ercel F. Webb, Baptist, National Guard chaplain from Jersey City; Samuel T. Lachs, Jewish chaplain from Philadelphia; Samuel Overstreet, Methodist chaplain serving at Fort Devens; and Robert J. Hearn, Catholic First Army chaplain.

flown to Egypt this month to complete the projected total of 100,000 for the year.

Seventy-seven new churches have been built in Korea, despite war conditions, under the rehabilitation program of the Methodist Church. In addition, extensive repairs were made to 100 other churches, most of which had suffered war damage; and 79 temporary or permanent buildings were purchased for church use.

The General Board of the National Council of Churches has invited the **General Commission on Chaplains** to become a consultative member of the Council and authorized appointment of a committee to join with the Commission in determining steps that may be taken to assure a most effective ministry to the men and women in the Armed Forces.

EDUCATION

A gift of \$250,000 to establish the Harry Emerson Fosdick Visiting Professorship at Union Theological Seminary, New York City, has been given to the seminary by Mr. John D. Rockefeller III. According to the terms of the gift, the purpose of the professorship is "to honor Dr. Harry Emerson Fosdick for his distinguished contributions as teacher, preacher, writer, and counselor, and to strengthen the training of the present and oncoming leaders of the Christian church



U.S. Navy Photograph

Edward S. Harp (Navy Chief of Chaplains) and Joseph P. Mannion (assistant director, Chaplains Division, Bureau of Naval Personnel), discuss their three-week tour of naval and marine units in the Pacific Ocean Area and Far East.

so as to enable them in their generation, as Dr. Fosdick has in his generation, to interpret the abiding truths and experiences of Christian faith in terms relevant and compelling to contemporary life."

Dr. George F. MacLeod, founder and leader of the Iona Community in Scotland, has been designated the first appointee, for the year 1954-55.

A "junior year abroad" plan has been inaugurated by the Board of Foreign Missions, Presbyterian Church in the U.S.A., for sophomores who are showing "leadership qualities in the denomination's colleges and Westminster Foundations." Selected students will be given an opportunity to study, at their own expense, in certain Christian colleges or in non-

church universities with a strong Christian student program, in India, Pakistan, the Philippine Islands, South America, Guatemala, Switzerland, Spain, or Lebanon.

Seminary students may now apply at any time during their term of study for appointment in the United States Army Reserve as second lieutenants and for assignment as chaplains, according to an announcement by the Department of the Army. Previously, seminarians could not apply prior to 120 days before their graduation.

This new program is another

phase of the Army's efforts to ensure an adequate future supply of chaplains.

Westminster Theological Seminary, now located in Westminster, Md., is being transferred to the campus of American University in Washington, D.C., according to action by the trustees of both institutions. Addition of the seminary to American University's schools and colleges is part of a long-range plan to develop the university into a Protestant center of learning in the nation's capital.

PERSONALITIES

Shown on the lawn outside Fort Monroe's Chapel of the Centurion at the Spring Chaplains' Retreat are, left to right, Harold H. Schultz, Army Field Forces chaplain; Marion J. Creeger, director of the General Commission on Chaplains; George M. Docherty, pastor of the New York Avenue Presbyterian Church, Washington, D.C.; and Harmon D. Moore, post chaplain, Fort Monroe.

U.S. Army Photograph



Two noted theologians, **Dr. Kenneth Scott Latourette** and **Dr. Halford E. Luccock**, have retired from the faculty of Yale Divinity School. Dr. Latourette, professor of missions and Oriental history, has become internationally known as a writer, lecturer, and teacher since his ordination in the Baptist ministry in 1918. Dr. Luccock, professor of homiletics, and a Methodist, has been called "the most quoted preacher among preachers in the United States."

Two prominent Protestants, **Mrs. Norman Vincent Peale**, co-originator and partner with her husband, Dr. Norman Vincent Peale, in the inspirational television program "What's Your Trouble," and **Frank Laubach**, internationally known missionary and literacy expert,

were awarded honorary degrees in June by Syracuse University.

Louie D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Ga., has been named the "nation's outstanding minister in 1952" by *Church Management* magazine.

CHAPLAINS

Silas E. Decker, formerly Third Army chaplain, has been assigned to the I Corps in Korea.

Alfred A. Kelsey, base chaplain for MacDill Air Force Base and the Sixth Air Division, received the degree of doctor of divinity from Sterling College, Sterling, Kansas.

Chaplain Kelsey was formerly the pastor of what is probably the largest rural church in the United Presbyterian denomination, at College Springs, Iowa.

Edwin L. Kirtley, formerly control officer of the Office of the Chief of Army Chaplains, has been assigned to Heidelberg as chaplain of the European Command.

Last June, Chaplain Kirtley received the degree of doctor of divinity from Phillips University, Enid, Oklahoma.

Frank A. Tobey succeeds Chaplain Kirtley.

Oscar W. Schoech, formerly post chaplain at Walter Reed, has been assigned to the Far East Command.



U.S. Marine Corps Photograph

Like lovers the world over, this little boy and girl in the Marine Memorial Orphanage in Pohang, Korea, show their affection by sharing their candy.

The following men have received the Bronze Star Medal for meritorious service: **Richard D. Gleaves**, **Robert M. Homiston**, **Paul V. Streib**, **William C. Taggart, Jr.**, **Gardner A. Johnson**, **Lisle Bartholomew**, **Elmer P. Gibson**, **Kenneth L. Ames**, **Earl C. Kettler**, **Everett E. Peterson**, and **Arthur H. Marsh**.

Those who received the Commendation Ribbon are **Jonathan C. Brown**, **Calvin H. Elliott**, **Oscar Weber**, **Edwin R. Weidler**, **Ernest A. Wolfram, Jr.**, and **Clarence L. Hopkins**.

Bronze-Star—First Oak Leaf Cluster was awarded to **James V. Coleman**.

YOU ARE INVITED • Coming Events of Interest to Chaplains

Events are listed by time, place, name, and address for obtaining information

- Sept. 2-7: Camp Linden, Tenn.; Southern Baptist State Assembly; 161 Spring St. NW., Atlanta, Ga.
- Sept. 3-8: Ann Arbor, Mich.; United States Assembly of Youth; Young Adult Council, 134 E. 56th St., New York 22
- Sept. 4-6: Santa Cruz, Calif.; Nazarene District Youth Convention; 2923 Troost Ave., Kansas City 10, Mo.
- Sept. 4-7: Island Heights, N.J.; N.J. Synod Young Adult Conference; E. L. Ludy, 605 Broad St., Newark 2, N.J.
- Sept. 7-9: Zionsville, Pa.; EUB Spiritual Conference; 1900 Knott Building, Dayton 2, Ohio
- Sept. 10-13: Dayton, Va.; Virginia Conference (EUB); 1900 Knott Building, Dayton 2, Ohio
- Sept. 11-13: Delaware, N.J.; Episcopal Young People's Fellowship; A. S. Hogenauer, 24 Rector St., Newark 2, N.J.
- Sept. 14-16: Delaware, N.J.; Episcopal Clergy Conference; A. S. Hogenauer, 24 Rector St., Newark 2, N.J.
- Sept. 15-18: Lee County, Ky.; Episcopal Clergy Conference; Glenn G. Adkins, Crystal, Ky.
- Sept. 22-24: Harrisburg, Pa.; East Pennsylvania Conference (EUB); 1900 Knott Building, Dayton 2, Ohio
- Oct. 6-8: York, Pa.; Pennsylvania Conference (EUB); 1900 Knott Building, Dayton 2, Ohio
- Oct. 8-10: Atlantic City, N.J.; N.J. Christian Endeavor Convention; 6 Woodruff Building, Rahway, N.J.
- Oct. 9-11: Boston, Mass.; Covenant Youth of America Annual Meeting; 5101 N. Francisco Ave., Chicago 25, Ill.
- Oct. 13-15: Pittsburgh, Pa.; Pa. State Youth Convention; Pa. State Council, 2403 N. Front St., Harrisburg, Pa.
- Oct. 23-24: Lincoln, Neb.; American Baptist Nebraska State Convention; 152 Madison Ave., New York 16
- Oct. 26-30: Seattle, Wash.; Pacific Northwest Audio-visual Workshop; 79 E. Adams St., Chicago 3, Ill.
- Oct. 27-30: Cleveland, Ohio; National Study Conference on World Order; 297 Fourth Ave., New York 10
- Oct. 31-Nov. 1: Jamestown, N.D.; Annual EUB Brotherhood Congress; 1900 Knott Building, Dayton 2, Ohio
- Nov. 3-5: Winston-Salem, N.C.; Annual Disciples of Christ Convention; 222 N. Downey St., Indianapolis, Ind.
- Nov. 8-13: Syracuse, N.Y.; Religious Television Workshop; B.F.C., 220 Fifth Ave., New York 1
- Dec. 29-Jan. 1: Auburn, Ala.; Fifth Quadrennial Convention of Presbyterian Youth (U.S.); Box 1176, Richmond 9, Va.



IN MEMORIAM
THOMAS A. RYMER
JUNE 5, 1953

Of Him Who Called Me

If I believed that God called me
Knowing my faults, which all can see,
To work with Him, I'd do my best
Without a fear, and leave the rest
To Him who called me.

If I believed that God is great,
That all of life is plan, not fate,
Then all the good I'd like to do
With honest effort could come true
Through Him who called me.

If I believed that God is kind,
Then how could I continue blind
To all the showered love divine
That daily falls on me and mine
From Him who called me?

Since I believe that God did call,
That He is good and knoweth all,
With faith in Him I'll try to be
The kind of partner sought in me
By Him who called me.

THE MAN who wrote "Of Him Who Called Me" has been called to serve his God beyond the limits of earthly life.

Mr. Rymer, who retired May 1 as director of the General Commission on Chaplains and editor of *THE CHAPLAIN* and *THE LINK*, died of a heart attack at "Twin Brooks Farm," his home in Fairfield, Pennsylvania.

In a beautifully simple funeral service at the Lower Marsh Creek Presbyterian Church, near his home, his friend and pastor Harry S. Ecker summed up Mr. Rymer's consecrated life in the words of the prophet Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

"According to the testimony of his associates," his pastor said, "Mr. Rymer practiced those principles daily. Friends emphasized his integrity, his kindness, and his humble walk with God."

A sense of partnership with God, so clearly reflected in the poem above, appears in many an editorial from Mr. Rymer's pen. Whether writing of men or nature, he was apt to speak of "working with God to produce something fine."

The closing prayer reflected again the spirit of a greathearted man:

We give thanks to thee for this thy servant, recalling all in him that made others love him. We thank thee . . . for his many years of service and leadership in the Army and Navy Department of the YMCA and later as director of the General Commission on Chaplains; for his unfailing friendliness and kindness in all his human relationships; for his unselfish Christian service and his excellent example of faith, hope, and love.

